THE REPORTER

Vol. V January, 1947 No. 5

Supreme Court Rules

In decisions which may affect scores, the Supreme Court on December 23, reversed the convictions of two Jehovah's Witnesses for violating the draft law in their refusal to serve in a Civilian Public Service capacity, ruling that the men were denied proper trials by lower courts which refused to hear evidence on contentions that draft classifications of the defendents were improper.

The court ruled on the appeals of Taze H. Gibson, of El Dorado, Ark., who was sentenced to five years for walking out of the Hill City, S. D., CPS Camp, and George W. Dodez, of Wooster, Ohio, who was sentenced to five years for refusal to report for induction under a conscientious objector classification. Both claimed that as ministers of religion they should be exempted from service.

Gibson's local draft board classified him 1-A, but the State Board of Appeal changed the classification to 4-E. He reported at Hill City, but remained there only five days. The Supreme Court ruled that nothing in the Selective Service Act could be taken to indicate that Congress intended that persons directed to CPS Camps should be deprived of challenging their 4-E classification.

Dodez was similarly classified 4-E and contended that at his trial in the U. S. District Court for Northern Ohio, the jury was improperly instructed that the only issue to be determined was whether he reported for work at the CPS Camp to which he had been ordered He argued this denied him the right to a defense that his classification should have been 4-D instead of 4-E.

Justice Rutledge stated Dodez was not required to report to a CPS Camp in order to complete the administrative process of challenging his 4-E classification, and that he was entitled to challenge his classification during the trial.

The court contended that whereas the military draftee transfers from a civilian agency into the armed services, the CPS assignee goes through a transfer of jurisdiction "only from one civilian agency to another, both of them branches of the Selective Service system," and that because of this there are "obvious and important differences" to be considered.

Injury Compensation Asked

Representative Kilday, from Texas, on January 13, 1947, introduced a bill into the House to amend the Selective Training and Service Act of 1940, as amended, so as to extend the benefits of the Employees' Compensation Act to conscientious objectors. The bill, No. HR882, which was referred to the Committee on Armed Services, is an attempt to provide compensation for disability or death which occurred or occurs to conscientious objectors during their assignment.

(*Concluded on page* 4)

Ex-CPS men like these pack and ship tons of clothing to war-devastated Europe. During 1946 alone, the Church World Service Center, operated largely by CPS and ex-CPS men, sent more than two million pounds of clothing overseas.

Brethren Ex-CPS Men Carry Vast Relief Work

Nintey-five percent of the male personnel of the administrative overhead of the relief activities of the Brethren Service Committee is carried on by young Brethren men who have during the past war years served in the Civilian Public Service program. This startling figure was revealed to THE REPORTER upon inquiry at the Church World Service Center, at New Windsor, Maryland.

The Church World Service, Inc., is the result of the cooperation of about 40 Protestant denominations and the male personnel at this large relief plant at New Windsor is ninety-five percent ex-CPS and CPS men, predominantly Brethren men. There are now fourteen CPS men working there on detached service, whereas at the height of the program Selective Service permitted the use of thirty-five men.

The Service Center at New Windsor had its beginning in March, 1944, when the Brethren Service Committee began collecting and handling clothing for overseas relief. By September, because of the enormous growth of the relief work response, the Committee purchased the entire plant of the former Blue Ridge College. The three main buildings of

(*Concluded on page* 3)

CPS Future

The continuation of the draft remained a matter of speculation this month after the Congressmen again settled themselves to the routine business of running the nation's affairs. With the induction of four men into CPS since December 10, the CPS population now stands at the low figure of 197. Of these, 104 are at Powellsville and 45 in detached service under the Mennonites, 30 in a government camp at Bowie, Md., and 18 in detached service under the Brethren Service Committee.

The four men inducted were assigned to camp before October 15 but had been delayed because of appeal, undue hardship, or other causes. It is expected that several other men will arrive in the near future.

Although the present draft holiday expires January 31, 1947, the Army has given no indication that drafting would be resumed. There is no explanation for this lack of directive on the part of Selective Service.

Universal Training Bill

Thrown into the hopper by Representative Brooks, La., legislation was introduced in the House to establish a years universal military training for young men aged 18 to 20.

If this bill is passed, the obligation could be discharged by a summer course of four months training under the Army, Navy, or Marine Corps, and then enlisting in the National Guard or Reserve for a three year term. This could be fulfilled by taking a four year ROTC course of technical or scientific training in a college, or by enrolling in the Regular Army, Navy or Marine Corps.

Even though approved by the American Legion at its last convention, the War Department takes the stand that four months basic training is insufficient, and requests that the period be six months, followed by enlistment in the National Guard, the Army, or one of several categories available under the ROTC which would permit the continuation of educational privileges.

Deity Necessary For Conscientious Objectors

The Supreme Court's refusal to review a draft case which involved the issue of what is meant by religion in that phase of the Selective Service Act which grants exemption to individuals who are conscientious objectors "by reason of religious training and belief" delares that religion must possess the concept of deity.

Claiming exemption as a conscientious objector, Herman Berman, Los Angeles, petitioned the Supreme Court to give an interpretation of the meaning of "religious training and belief" and to review the decision of the Circuit Court in San Francisco which said that "philosophy and morals and social policy without the concept of deity cannot be said to be religion."

Berman claimed that his sentence of 3½ years imprisonment for refusal to submit to induction was based on the Circuit Court's decision that he was a Socialist whose opposition to all war was based on "conscience and fundamental belief in, and devotion to the brotherhood of all men."

In denying the review, the Supreme Court evidently confirmed the lower court's interpretation that there cannot be a religion without the concept of deity, and that there cannot be a conscientious objector classification other than "by reason of religious training and belief."

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Letters

. . . Hearty congratulations to THE REPORTER staff on the continued excellence of CO-CPS-Pacificist news coverage. This November issue, Vol. V, No. 3, is particularly praiseworthy: The fine article on Powellsville (with illustrations—keep it up!), and Kreider's visit to Eichberg; the splendid little reviews, the other short gems, and the poetry all combined to make an outstanding issue. The new statement in the masthead sounds promising of continued peacetime (if it officially arrives) publication. Here is my subscription renewal so that I won't miss a copy.

FRANKLIN P. WHERRY, M.D.

Denver, Colorado

I want to commend the editor of THE REPORTER for the recent issues No. 3 and 4. They are most interesting.

RICHMOND P. MILLER,
Field Secretary.

Philadelphia Yearly Meeting of Friends
Philadelphia, Pa.

Yesterday I learned that THE REPORTER is still being published and so would like to subscribe. If you could send me back copies to August I'd be glad to start my subscription from then. I've enclosed a dollar.

As one of the oldest CPS men from point of entry and length of service (probably the longest service record—4 years, 8 months, 2 days) I would still like to keep in touch with what is going on and learn where I might be of help.

BRYN HAMMARSTROM.

Paulsboro, N. J.

. . . I am enclosing check for $1.00 for which please extend my subscription another year. I appreciate the fairness with which you deal with the CO problems and the unbiased way in which you deal with subjects from every angle.

Minister, ARCHIE KAUFFMAN.

Lebanon, Oregon

Find enclosed a check for $1.00 to renew my subscription to THE REPORTER for one year. . . . I have enjoyed reading THE REPORTER from time to time. May the Lord bless you for the good which you have rendered to the cause of Christ and to the historic peace churches during a time of national crisis in our beloved nation.

L. H. MANN.

Clayton, Ohio

Is A Gun A Gun?

Calling a gun a gun, Raphael H. Miller, editor of the *Christian-Evangelist*, organ of the Disciples of Christ, in the January 22, 1947, issue, gives an evaluation of the Advisory Commission on Universal Training which President Truman has set up.

Regarding the appointment of the Commission, Miller says that "upon critical examination of the proposal few will be deceived as to its real objective, either by the names of educators on the commission or by the President's assurance that 'the military phase is incidental.' He continues with the straightforward question: "Are the heads of America's historic and influential educational institutions ready to concede that these institutions have failed and that the intellectual, spiritual and civic training of the nation's youth, in their formative period, can be delegated to 'brass hats'?" Miller replies: "Neither the churches nor the schools can take this implication lying down."

Miller claims that the ideals of freedom and democracy, have been taught our youth, "not, first in military camps, but, first, in the schools and churches and homes." Because President Truman, addressing the first meeting of the Advisory Commission, asserted, "I want the word 'military' left out," the question is posed, "But will the military disciplinarians, to whom we commit our boys, leave it out?"

The reproval continues: "No one who knows the facts about conditions to which our youth were exposed will be eager to turn another generation of youth over for military training to insure 'the continuation of our form of government' . . . The problems of the hour are not military. They are diplomatic and educational. They are of the mind and heart; not of the barracks and drill ground . . . Let's call a gun a gun."

Discharges

The following men have been discharged:
Akron, Pennsylvania, 84DS: Harold D. Steiner.
Powellsville, Md., No. 52: Lyle N. Egli, Max L. Franzen, Lewis W. Knepp, Mervin Schrock.
Puerto Rico, No. 34: Clayton E. Gingerich.

Discharge Summary

(From 12-11-46 to 1-31-47)

Hardship	
Dependency	143
Farm	41
Medical	164
National Health, Interest	34
Demobilization, 1945	1,516
Demobilization, 1946	6,385
CPS UNRRA Reserve	229
Total Release	8,432
Remaining in CPS	197

Federal Council

The Federal Council of the Churches of Christ in America, consisting of twenty-five nation-wide denominations, in its biennial session at Seattle, Washington, last month, passed a resolution in which the Government was thanked for the consideration which has been accorded conscientious objectors. The resolution urged that conscientious objectors should be permitted to serve in programs of relief and rehabilitation at home and abroad, and that a civilian agency, instead of the War Department, should be responsible for for their administration and control.

The text of the resolution follows:

"The Federal Council of the Churches of Christ in America reaffirms its gratification with the recognition accorded conscientious objectors to war under the Selective Training and Service Act of 1940. We express again our desire that the work of the conscientious objectors shall be utilized to the maximum social advantage; that religious and social welfare organizations should have access to the services of qualified Civilian Public Service assignees who may seek work with such agencies; that conscientious objectors would be permitted to engage in programs of relief and rehabilitation at home and abroad.

"We recommend that, following the classification and assignment of conscientious objectors to work of national importance by the Selective Service, the administration and control of conscientious objectors shall thereafter become the responsibility of a civilian agency to be instituted by the President; that the government accept responsibility for the payment of conscientious objectors assigned to work of national importance, plus allowance for dependents; that provision be made for compensation in the event of injury or death incident to the carrying out of the duties to which conscientious objectors are assigned; that provision be made and agencies established that will assure Civilian Public Service assignees of their rights of petition and hearings in situations arising from charges of infringement of administration procedures.

"We believe these recommendations are in full accord with the spirit and intent of the Selective Training and Service Act."

Amnesty Board Appointed

The campaign for amnesty for imprisoned and once-imprisoned conscientious objectors appeared this month to give some promise of a change in official governmental policy. The appointment on December 23 of the three-man committee by Pres. Truman to review convictions for draft law violations and make recommendations with respect to executive clemency indicates that at least some action is being undertaken.

Members of the special amnesty board appointed by Pres. Truman are: Former Associate Justice Owen J. Roberts of the Supreme Court, James F. O'Neil, chief of police of Manchester, N. H., former vice chairman of the American Legion's Americanization committee, and Willis Smith, Raleigh, N. C., former president of the American Bar Association. Justice Roberts who is to head the committee, until recently was chairman of the War Department Advisory Board on Clemency.

The Committee for Amnesty is adopting a hopeful but vigilant attitude toward the newly-formed board with recognition that there are extreme difficulties involved in attempting to reconsider individually all the 13,000 or more men sentenced under the Selective Service Act.

The appointment of the Amnesty Board came on the day following nationwide amnesty demonstrations in New York, Chicago, Boston, Toledo, Philadelphia, St. Paul, Los Angeles, and Washington, D. C. In Washington, 20 COs, all of whom had served jail sentences, picketed the White House in black-and-white striped prison uniforms. Although the appointment of the Board was received with welcome, it was an act which disregarded the urgent pleas of labor, veterans, the press, as well as by religious, civil liberties and pacifist groups who asked for an immediate out-right pardon.

THE REPORTER has on file hundreds of names of organizations, prominent individuals, church leaders, writers, labor union, legion posts, ministerial associations, church bodies and countless others who have appealed to the President to proclaim a general amnesty.

Posterity will some day examine this list, of such length that if printed it would cover a whole page, and ask themselves what Pres. Truman meant when he said, upon appointing the three-man amnesty board, "Freedom of conscience is basic to our American tradition of individual liberty. The Congress recognizes this traditional freedom when it enacted the Selective Training and Service Act of 1940."

The three men appointed, Roberts, O'Neil and Smith, are said to be men who will attempt to give fair and just consideration to their task.

Training Committee Appointed

President Truman in December appointed a nine member committee to study a system of Universal Training and to submit "recommendations to the President"

Conscription News presents a list of the nine appointed to study the Universal Training measure, and also in brief curtly adds the status of the appointees.

Joseph E. Davis, lawyer, former Ambassador, attitude unknown; Dr. Daniel Poling, clergyman, written and spoken for conscription; Samuel E. Rosenman, lawyer, known to have written for conscription; Mrs. Anna Rosenberg, known as consistently following conscription; Truman K. Gibson, lawyer, former aide to Sec'y of War and known to favor conscription; Harold W. Dodds, Pres. of Princeton University, has opposed conscription in the past; Rev. Edmund A. Walsh, Vice-Pres., Georgetown University, former Army instructor, sympathetic to conscription; Dr. Karl T. Compton, Pres., Massachusetts Institute of Technology, written and spoken for conscription; Charles E. Wilson, Pres. of General Electric, spoken for conscription.

BRETHREN (*from page* 1)

the grounds now serve as living quarters, dining hall, shoe repair shop, mending and cutting rooms, offices, chapel and a shipping and a recreation room. Two floors of the gymnasium are used for clothing processing, while the basement of the gym is the food center.

With the increasing cooperation of other churches and religious groups, the Center ceased to be a purely Brethren project in October, 1945, when the Church Committee on Overseas Relief and Reconstruction became the sponsoring body. This organization has since merged with two other relief agencies to form the Church World Service, Inc., and because of the accessability of the already established relief collection centers, the Brethren now perform much of the work. About 100 persons work daily at the Center.

It is at this place that many ex-CPS men work, directing and administering the vast relief efforts expended by the cooperating churches and involving millions of dollars.

During 1946 alone, 22,420 bales of clothing were shipped to Europe. Valued at one dollar per pound, the shipments totaled over two million pounds. Here thousands and thousands of caps, berets, mittens, gloves, slippers, scarfs, sweaters, jackets, boleros, socks, handkerchiefs, belts, wash cloths, towels, blankets, quilts, dresses, children's clothes, and innumerable other items were packed and shipped overseas. A separate cutting room is set aside for the cutting of cloth and its consequent shipment to churches throughout the country. During 1946, 100,242 garments have been cut, parceled out to ladies' aid societies, sewed, returned to New Windsor, and then shipped to war-torn Greece; likewise, about 30,000 have gone to Holland and Belguim, several thousand to the Philippines and several thousand to France.

This little girl joyfully accepts a pair of shoes which an American relief worker has given to her. She is too young to know that thousands of American Christians felt unable to participate in the recent war, but do feel, nevertheless, that it is their Christian privilege to feed and clothe the war victims.

Included in the Brethren activities has been the widely supported "Heifers for Relief" project. Under this program which has received wide acclaim in the nation's papers, the Brethren have donated about 4,000 heifers for the unfortunate of Europe.

UNRRA, following a similar plan, has been the means whereby 21,973 cattle, 134,658 horses, 5600 mules and 35,621 chickens have been purchased and then shipped to war-devastated areas. Ben Bushong is executive secretary of the Brethren heifer project committee.

Under a further agreement with UNRRA officials, the Brethren Service Committee, with its "cowboy" office, now headed by ex-CPSer Robert S. Ziegler, has obtained four and one-half thousand men to make six and one-half thousand man trips to accompany UNRRA's frequent shipments of animals to Europe. Selective Service officials last summer granted permission to 229 CPS men, because of their farm experience and the evident acute need of cattlemen, to act as livestock handlers on cattleboats. Many other Brethren and Mennonite boys, following their discharges from CPS, acted as "cowboys" for UNRRA.

It has been decided to continue the heifer project another two years. Along with this is a plan, now underway, to ship twenty-five registered high-quality Holstein bulls to Japan to be placed into University herds and experimental farms. Another 700 cattle are being sent to China for distribution in mission stations, colleges and experiment station farms.

Among the many other services performed by the Brethren is a fifty-man unit of tractor trainor supervisors sent to China and a six-man unit to Ethiopia.

Also to be included in the work of the Center is the huge food program in which in 1946 alone, 1,359,164 pounds of food was collected. A visit to the food center revealed rows upon rows of canned and tinned food awaiting shipment to Europe. In one side of the room lay stacks of bags of seed oats, in another were small items such as jello, pudding, rice, beans, candy and dried fruit—all to be sent to Europe.

Listed in the work is the shipment of 38,537 pounds of miscellaneous material. This category evidently includes items such as bicycles, garden tools, farm implements, wrenches and garden plows which could be seen boxed and unboxed awaiting shipment. A shoe repair center has a department where 400 to 500 pairs of rebuilt shoes are turned out weekly. Here used shoes are soled and repaired.

There are at least eight other Church World Service relief centers scattered throughout the various States. Two huge semi-trucks, one at New Windsor and one at Nappanee, Indiana, are operated constantly in the transportation of foodstuffs and supplies. A soap manufacturing center has been established at Nappanee and is prepared to turn out 2,000 pounds weekly.

It is this large scope of relief work, much of it yet unmentioned, which reveals the surprising figure that 95 percent of the male workers are ex-CPS and CPS men. All of the following administrators in the program are ex-CPS men: Ralph Delk, in charge of the heifer project; Robert S. Ziegler, in charge of the cowboy office; Alfred Chamberlain, manager of processing; Vernon Nichols, business manager; Ollie Mongold, maintenance supervisor; Joel Petre, manager of kitchen feeding 100 relief workers daily; Wilbur Mullens, purchasing agent, Loren Simpson, director of personnel; and Graham Hodges, working directly with Church World Service.

Two hundred years ago when the founders of the Church of the Brethren first insisted that war is contrary to the teachings of Christ, they had no considerate government. Their vineyards, mills, and sturdy homes were confiscated; they were imprisoned. And yet, their ruling sovereign rather reluctantly acknowledged, "These are quiet, God-fearing people who spend their time in deeds of love and kindness . . . They are, in the truest sense, Christians and Protestants."

Today, the Church of the Brethren still attempts to follow the teachings of Christ, the doctrine of peace, and the doctrine of goodwill to all men. CPS is nearly over, but the relief needs are evident and the Brethren Service Committee is in full swing—as is evidenced by the New Windsor project.

Axford Leaves Steps

On January 14 ended the camping on the Justice Department steps by Roger Axford and Dick Suzuki. This date marked the release of Igel Roodenko, the last of the imprisoned conscientious objectors hunger-striking in Federal prisons.

The camping on the Justice Department steps began last September 19, when Axford, of Chicago, Charles Wellman, Boston, and Ashton Jones, Atlanta, were ejected from the office of Attorney General Tom Clark after having been refused compliance of their requests for the unconditional release of all war objectors and especially the seven men in Federal prison who were being force-fed.

Axford and Jones remained on the steps all night. Equipped by their friends with sleeping bags and containers of food, the men settled down, awaiting the arrival of Clark the next morning.

Prevented the next morning from gaining entrance into Clarks office, the men set up shop with a pledge to keep the vigilance until Clark released the seven men. Although Jones left in a couple of days, Wellman continued with his aid. Later Dick Zuzuki volunteered and maintained the lonely vigil with Axford.

Hours ran into days, days into months, but still not all the men were freed by Attorney General Clark, whom, Axford claimed, had the authority to release the men. Despite this, Axford, in his gentlemanly manner, insisted that he intended sitting on the steps until the men were released. Clark, by now accustomed to the appearance of Axford and Suzuki, greeted them fairly regularly and occasionally stopped to chat briefly with them.

Finally, on January 14, four months later, word was received that the last of the seven hunger-strikers had been released, and with this Axford and Suzuki packed up their belongings and bid goodbye to the cold, unprotected concrete steps which they had warmed so long. Their vigil which had kept them there through rain and snow, through wind and storm, was now over. Two midnight attacks by angered Marines had been experienced, countless queries had been filled, and the two men, both happy and cheerful, hoped that their experience had called attention to the American people that conscience is no crime, and that an individual, whatever his position, cannot regulate and overrule another man's conscience. Axford claimed that conscience must be guided by an inner, impelling force, rather than by an external ruling by another personage.

Asked as to his purpose for the camping action and whether it accomplished results, Axford's statement to THE REPORTER said that it "was an act of faith. I did it because I felt I must, and in the hope that individuals might become more concerned about the blatant injustice of imprisonment of men who oppose war and militarism. Also, that we might discover together the power of love—that love is a force—and that love is more powerful than hate."

Axford had served over three years in a Federal prison for his refusal to recognize the right of the government to regulate conscience.

COMPENSATION (*from page* 1)

The text of the bill follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That subdivision (g) of section 5 of the Selective Training and Service Act of 1940 as amended, be, and it is hereby amended, by changing the final period to a colon and adding thereto the following provisos: *"Provided,* That conscientious objectors assigned to work of national importance under civilian direction pursuant to this Act and rules and regulations prescribed hereunder, and their beneficiaries, shall be entitled, under the provisions of the Employees' Compensation Act of September 7, 1916, as amended, to compensation for disability or death which occurred or occurs during such individual conscientious objector's assignment to such work to the same extent and under the same conditions as is provided in said Act for employees: *Provided further,* That for the purpose of computing compensation for disability or death under said Act, every such person shall be regarded as having received a monthly pay of $87.50: *Provided further,* medical, surgical, hospital, and other That no right to benefits, other than similar benefits to cure or relieve disabiilty, shall accrue to any such person until his release from his assignment to such work: *And provided further,* That no claim may be made under this section unless such claim is filed within one year of the termination of the program of said work of national importance under civilian direction."

Mennonite Sourcebook

"Mennonite Community Sourcebook" is the title of a 148 page booklet published by the Civilian Public Service Section of the Mennonite Central Committee, Akron, Pa., for distribution to all men serving, or having served, in MCC operated camps.

Edited by Esko Loewen and eleven section editors, all ex-CPS men, the *Sourcebook* is an attempt to present references and suggestions on the many subjects "which have been thought about, discussed, or presented in the form of classes in the camps." The source material is divided into nine sections and each section is divided according to the subject. The divisions and their editors are: "Christian Life and Service," by John Andrew Hostetler; "Peace and Our Heritage," Delbert Gratz; "Community Life," Ralph Hernley; "Family and Home," Ernest Lehman; "Agriculture and Vocations," Daniel Neufeld; "Music," Dwight Weldy and Leland B. Satern; "Crafts," David Kope; "Recreation," William Ramseyer; "Methods of Education," Martin Schrag and Howard Kauffman.

The list of addresses where the suggested books or material may be obtained makes the sourcebook valuable to members of young peoples' societies and church organizations, as well as to CPS-minded folk. The booklet could well be distributed to each family in any church.

Why I Am A Non-Resistant Christian

By CARL M. LEHMAN

A short treatise by a former business manager in C. P. S. camps and now business manager at Bluffton College, Bluffton, Ohio.

I am a non-resistant Christian first of all because I believe that the Biblical non-resistant way of life is the most dynamic, influential and effective way of living. Christian non-resistance is not a passive, indifferent, unrealistic approach to life any more than Jesus' death on the cross was passive, unrealistic or indifferent. It might seem like passive submission, but actually with the cross it has the potential power to revolutionize the world.

I am a non-resistant Christian because it seems to me that non-resistance is a very part of being a follower of Christ. God so loved sinful man that He gave His Son for our atonement, and as we are born again into a new life in Christ it must be a life that conforms with the way Jesus taught men to live. If it does not it is not a new life at all. Jesus taught men to live with one all-inclusive guiding principle—to love God with all the heart, soul, mind and strength, and to love our neighbor as ourselves. If in this new life in Christ every bit of our relationship with our fellow man is not based on the principle that we love him as we love ourselves, we are not living up to the standards of the new life. We can not hate or kill a man we love as ourselves. Once we fully grasp all of this we come to realize that to live the Christian life as He lived and taught it we must live a non-resistant life.

The fact that since the Third Century A.D. most Christians have been militaristic proves nothing. There is considerable evidence to show that before that time most Christians refused to take part in war, and that the change came only after the church otherwise became corrupted. Majority opinion has never proved anything right, and when majority opinion is that of a corrupted church it is especially subject to question.

God never commanded us to defend ourselves from attack. If He had, Jesus Himself would have been one of the worst offenders, for He allowed Himself to be put to death on the cross. Rather we must love as He loved, for in that love put into action there is overcoming power greater and mightier than any sword. A truly non-resistant Christian is not a slacker at all, but the first line of strength and moral integrity of any nation.

God condoned and commanded war in the Old Testament. He condones and commands warfare for a great many Christians today for the same reason—they have not adopted the standard of the born again life, they are not governed by the law of love. It is not a question of sincerity but a question of living as He lived and taught. There are many militaristic Christians more sincere and devout than some non-resistant Christians, but I verily believe that the potentialities and possibilities of a truly non-resistant Christian life are far greater than those of a militaristic Christian. That is why I am a non-resistant Christian.

YPSI

A late CPS publication is *Ypsi*, published by Mennonite Central Committee Assignees at the Michigan State Hospital, at Ypsilanti, Michigan.

Patterned after college annuals, *Ypsi* carries pages of pictures depicting the life, work and activities of the patients, as well as of the CPS assignees and COGs working there. Here can be seen the inside workings of the amount and nature of work required by a mental hospital employee.

Dedicated, as stated by the Publication Committee, "to the high principles of Christianity, as exemplified in the life of Christ and the testimony of the church," the book has a full-page introducton by the superintendent of the hospital, Dr. O. R. Yoder. His introduction closes with this paragraph: "The parents and ministers of the members of this group and the various churches with which they are affiliated, can have a feeling of gratitude to know that the effort which has been made for their service has been well spent. By their lives and in their work they are living the principles of the Mennonite Church. As the war will end, and the years roll on, this conflict in time will be forgotten. The good done by the Civilian Public Service unit will not end. They have served their country and church well. They will find their reward in their own hearts, for they followed in the footsteps of Him 'Who went about doing good'."

Ypsi can be recommended for placement in Peace Libraries. Price, $2.50. Business Manager, Hubert Moore, c/o State Hospital, Ypsilanti, Michigan.

Vincent Hornbaker as he sat upon his CPS cot near the closet and desk which he built while at Magnolia, Ark.

Four Hornbaker Brothers Serve In CPS

At Schwartzenau, Germany, in 1708, the founders of the Church of the Brethren established the doctrine of peace as their daily living principle. They believed that love, and only love, can overcome evil, and for over two hundred years the followers of this guiding principle have insisted that Christians should abstain from vengeance, strife, war and all forms of man-made evil.

A family which has taken this message to heart is the V. W. Hornbakers, adherents of the Church of the Brethren, members of the Pleasant View congregation, near Hutchinson, Kansas. The parents of twelve children, five sons and seven daughters, all members of the Church of the Brethren. Vincent and Laura Hornbaker are happy with their fine family and are especially grateful that of the four sons called up for service, each of them applied for and received a 4-E. The fifth son, Melvin, was granted a II-C all during the drafting period.

Three of the four Hornbaker boys: Roger, Ferris and Gerald.

The first son to be called into the Alternative Service program was Vincent Wesner, the first conscientious objector in 6,000 registrants of Reno County, Kansas. At the age of 24 he was assigned to CPS No. 7, Magnolia, Ark., June 22, 1941, and performed work as a soil conservationist. Two years later he was transferred to the CPS unit at the University of Minnesota Experiment Station, Duluth, and worked as a herdsman. Four and one-half years of service made him eligible for a discharge on Jan. 15, 1946, under provision made for married men who had completed four years of service prior to Nov. 15, 1945.

Roger Gilbert, aged 18, reported for work at Magnolia on April 10, 1944, arriving a day after a tornado had demolished the camp. Following the rough initiation of aiding the injured and creating order out of the general havoc caused by the storm, he was transferred within eight days, because of the destruction of the camp, to CPS No. 134, Belden, California. Serving there until Mar. 24, 1945, a transference was made to the University of Minnesota project. On May 11, 1946, while at work topping rutabagas, he was granted an emergency furlough because of the part incapacitation of his father who had been left to maintain a 320 acre diversified farm. On June 6, Selective Service granted a discharge because of hardship in the home.

Ferris Dean, at the age of 22, was sent on Sept. 5, 1944, to Belden, Calif., where he did timber cruising and project work. April 26, 1945, found the third Hornbaker son transferred to the University of Minnesota as a farm laborer. Discharged Aug. 28, 1946, after serving two years, Ferris is now employed at the University farm.

Gerald Dwight, 18, entered Civilian Public Service on May 11, 1946, the same day his brother Roger was given an emergency furlough. Following a three month's stay at Wellston, Michigan, Gerald was transferred to No. 34, Bowie, Md. In September, he transferred by detached service to the NSBRO offices. January 20, of this year, found him still in detached service, but now working for the Brethren Service Committee in their relief endeavors at the Church World Service Center, New Windsor, Md.

When the drums of war will have ceased their rumblings and the call of arms their echoing, the Hornbaker family will have no Distinguished Service Medals and no Purple Hearts, but their sons and brothers will have a satisfaction ringing in their hearts that they have obeyed their consciences, and as the father of the twelve children aptly says, "all are trying to exemplify the will of the Master as we understand His teachings."

Public Poll Favors Release of COs

Asked whether they favovred the release of conscientious objectors to war, the American public, as checked by the Gallup Poll recently, replied "yes" by a considerable majority. This reaction is in contradiction to the result tabbed in 1940 when the public favored their imprisonment.

The question used and the result of the poll follows: "During the war, some conscientious objectors were sent to prison for refusing to serve in any way in the armed forces. Do you think these men should now be let out of prison?" 69 percent replied "yes," 23 percent answered "no," and eight expressed no opinion.

Individuals who have college training, showed, just as during the war, a more tolerant attitude toward COs, registering 77 percent in favor of release of war objectors. 61 percent of the veterans favored immediate release, while women continued their role of peacemakers by a favorable report of 73 percent.

Directory Goes To Print

Orders for the CPS Directory have now passed the 5800 mark with the total rising each day. The book is to go to print on February 2, with a final order for 6400 books. Containing 232 pages, 6 x 9 inches, and selling for 50c per copy, the directory will give the name of each man, his address, date of birth, religious affiliation, vocation, date of induction, camps in which he served, and the date of his discharge, as well as the various committee members, NSBRO officials, a list of all camps and their officials, and other pertinent data.

It is with a sigh of relief that thousands of purchasers will read this notice, for they have truly waited long for the issuance of the directory, which regretfully, has been held up due to the unavailability of paper.

CO Notes

Orval Etter, Berkeley, Calif., CO, has been granted admission to the Bar of California by the Committee of Bar Examiners of the State Bar of California, by its action which "rescinded, cancelled and annulled" the action of the sub-committee which had disapproved his application. After a thorough investigation into his FOR activities and his statements regarding the inadvisability of unconditional surrender and a food blockade, the conclusion was reached that a person who believes in nonviolent resistance to evil can be a moral character.

The Bayside American Legion Post, Long Island, New York, is urging legislation which would make World War II conscientious objectors ineligible for civil service jobs.

A recent meeting of conscientious objectors of the Christian Science Church in London resulted in the organization of "The Peace Association of Christian Scientists, British Section," as a component of the international organization with its headquarters in Portland, Oregon.

Despite her opposition to war, Mary Elkinton Duguid, Nahant, Mass., has been re-admitted to her American citizenship by the United States Federal Court at Boston. The action is reported to have been based on the recent change in this matter by the Supreme Court. Marriage to a British citizen in 1915 had cancelled her American citizenship and she had been unable previously to recover her citizenship because she would not agree to defend the Constitution by force of arms.

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From the Papers

From a column in the New York PM (circ. 158,743) urging restoration of civil rights to COs and written by columnist Albert Deutsch:

Nietzsche once said that the first and last Christian died on the cross. There is a persistent saying, not entirely without foundation, that if Jesus were alive today he would be clapped into a lunatic asylum or prison, or otherwise persecuted and jeered at by people who call themselves Christians. There can be no doubt that our vaunted civilization looks askance at those "pure" Christians who believe so passionately in the principles of the Prince of Peace that they are willing to suffer and die in defense of their interpretation of His teachings. Among these are the 6000-odd conscientious objectors, mostly idealistic Christians, who, misguided or not, suffered imprisonment rather than participate in the late war, in accordance with their religious convictions and, more particularly, with their all-out belief in the Seventh Commandment, "Thou Shalt Not Kill."

. . . At a time when forgiveness is being handed out wholesale to our ex-enemies who participated in criminal war acts, and to despicable turncoats, it is surely incumbent on our Government to restore the civil rights of Christians who have suffered for their convictions. President Truman should declare a general amnesty for conscientious objectors.

From an editorial decrying Amnesty appearing in the Troy Record (N. Y.):

The agitation for Christmas amnesty for conscientious objectors remaining in detention is spectacular but hardly reasonable . . . Objectors who were sentenced were given every right and privilege to justify their stand . . . No one was forced to bear arms against his will . . . the draft boards and the courts bent backwards to avoid injustice.

Under these conditions it is a perversion of the Christmas spirit to demand amnesty by parading in convict garb at the nerve center of national government. A christmas amnesty appeal conjures up visions of political animus, of suppression of rights and privileges and all sorts of gross mistreatment associated with absolute forms of government in other lands. Presumably communistic leadership is behind it all. In truth America has not been cursed with any such afflictions. We can let judicial processes take their normal course in the instance of conscientious objectors without fear of remorse.

An editorial entitled "To Men of Goodwill" published by the Toledo Blade (Circ. 168,468):

Release of 160 conscientious objectors from federal prison is peculiarly appropriate to the Christmas season. When we are celebrating the birth of the Prince of Peace, we don't like to think of men locked up only because they refused to bear arms.

The problem of the conscientious objector is bad enough in time of war and worse when peace returns. There is no doubt that the American people hate war. It goes against every principle taught them by school and church. Only when their country is in danger do they rise up to defend themselves. And when they don't know what to do with those young men who can't draw the line between hating war in principle and fighting in case of necessity.

The problem is complicated by the fact that no one can look into the conscience of the objector to appraise his motives. Many men object to war only because they do not run the risks or endure the hardships which other men are subject to; and there's nothing commendable in a streak of yellow. But other men are undoubtedly sincere in refusing to have anything to do with war on purely religious grounds, and their imprisonment troubles the conscience of all those who share to a lesser degree their religious beliefs.

Pending the permanent solution of this problem, the abolition of war, there seems to be nothing else to do but lock these men up in time of war and let them out again when peace returns. For whenever Christmas rolls around we know perfectly well that goodwill is not a crime.

From a letter to the editor of the Dayton News (Circ.5,877) defending the decision of COs:

When my son reached the age of 18 and was about to be drafted, I wondered what his choice would be. He chose to join the Navy. It was a great disappointment to me. My lad had been brought up in the church and a Christian home. All his life he had been taught that war was wrong. I hoped when the time came for him to make a decision he would hold fast to the principles that he had been taught. In explanation, he would rather suffer anything than bear the ridicule of a CO. To be called yellow to him was worse than death.

I admire these young men who, in spite of criticism and ridicule, dared to stand for their convictions. They have taken up their cross and followed after Him who led the way to Calvary. I know the question is raised, "What if every one had taken that stand?" In answer to that I would say, according to my understanding of God's will, that is exactly what God would want. Many claim the war would have been lost, but when man does God's will, then God will manifest His power.

. . . I firmly believe if America had acted on the principles laid down by the Son of God, it would not have been necessary to fight a war . . . Our COs are not crying for sympathy . . . The record of their services is not only outstanding but heroic . . .

From an editorial appearing in the Danville Register (Va.) (Circ. 14,580) disapproving the picketing of the White House in behalf of Amnesty:

There is one thing about "Conchies": They know how to squawk. That is what most of them have been doing since they declined to follow the letter of the Selective Service Act that offered a way out of a fighting role in the war for those who chose to act decently in an emergency.

We waste little sympathy upon those who lost their civil rights for violation of the Selective Service Act. They are notorious fighters for anything and everything except their country. By dealing realistically with those who made trouble when the country already had just about all the trouble with which it could cope, there will be less of it the next time—for, we regret, there probably will be a next time.

From Thomas Lomax Hunter's column "The Cavalier" appearing in the Richmond, Va., Times-Dispatch (Circ. 98,588):

Belated steps are now being taken to release from our prisons those young American men whose consciences would not permit them to be enlisted to go out and shoot some perfect strangers for the good of their country. I suppose it is necessary to punish with imprisonment these men whom we call "draft dodgers" so long as the present barbarous method of settling international disputes continues in vogue.

On the other hand, it is safe to say that the present barbarous method will continue in style until there are enough conscientious objectors to make war impossible. War will end no sooner than the coming of the day when enough men refuse to be drafted to kill and be killed.

Conscientious objection to war alone can end war. So long as the world thinks war a fine thing and looks down on the conscientious objector and puts him in prison for not being willing to go forth and shoot people and be shot by them, war will continue to be the favorite game of politicians.

From an editorial in the Port Huron, Mich., Times-Herald (Circ. 25,081):

No leniency should be shown men who refused to go to the defense of their country because their consciences would not permit them to fight but found nothing wrong with their making munitions. Phony conscientious objectors should be made to pay the full penalty for their unpatriotic crime against their fellowmen.

From an editorial in the Boston, Mass., Post (Circ. 399,574) on the subject "The Draft Dodgers":

We think if a vote were taken by the American gold star mothers, or the wives of the men who are lying in unnamed graves all over the world, they would hardly vote to reinstate these slackers and cowards to their full citizenship so soon.

. . . we do not class all in the group as slackers and cowards . . . Each case must be judged on its individual merits . . .